The holy Genealogie of Iesus Christ, both his naturall Line of Fathers, which S. Luke followeth, chap. 3. And his Kingly line, which S. Matthew followeth, chap. 1. with fit notation of their Names.

By H. Br.

BIBLIOTHECA BODLEIANA

To the Christian Reader.

THE holy Genealogie of Iesus Christ (may not be reckoned in the number of those prophane ones, which S. Paul condemneth in 1. Tim. 1. 4. for it) doth not consist in a vaine repetition of Names, (as many doe thinke) neither is the knowledge thereof superfluous, (as some doe affirme;) But verily (if it be rightly vnderstood) it is of exceeding great vse and consequence; not onely to proue Christ to be the promised Seede, (which is a weightie point;) But also it serueth as a speciall guide, to direct vs in the true vnderstanding of all the Holy Storie: For the natiue iudgement of all men teacheth, that Histories cannot be learned rightly, without knowledge of the Persons vpon whom the Narrations goe. That being so, all that looke for Saluation by Scripture, which calleth vs vnto our Sauiour, should haue a special care to know our Lords Line: for vpon it, all the Stories go principally; either in open phrase of words, or else with some close relation: as hee that will take but a serious view of our Lords line of Fathers, shall soone see, how all the Holy storie dependeth vpon it, and from it, as from a Fountaine, doth branch it selfe into a most pleasant varietie of all Gods holy proceedinges, in the wonderfull preseruation of his Church, and in the fearefull ouerthrow of all the enemies thereof.

The Ebrew hath kept a perfect Register of all their Names vnto Dauid; but

after that Dauid *had the promise of the* Celestiall Throne, *(2. Sam. 7. Then our* Lords *kindred was kept in priuate Recordes, all saue foure: As* Nathan *for the first, and three others of him, that inherited* Salomons *right: And yet notwithstanding the God of Wisedome, hath not suffered those Names (which the* Ebrew *hath omitted in the old Test,) to perish in obliuion; But the Holy Ghost hath been exceeding carefull, to set downe (in Greeke) a perfect Register of them all, in the very forefront, (euen like a most stately* Vlam *or* Porch,) *before the Temple of the New Testament.*

And yet, it is a most lamentable thing to consider, how many men doe peruert and obscure this glorious entrance of the blessed Gospel, *to the great hurt of all Christianitie, & to the great hardoning of the poore blind* Iewes *in their obstinate resisting of all our* Gospel: *For say they, If so many grosse errours (as many Christians haue broched for currant truth) be set in the very forefrunt of all the N. Testament; then* Christ *is not come in the flesh, neither is our N. T. from God. Which assertion cannot be denied, if it be true, as many doe affirme: First, That* Salomons *house did end in* Achazias. *Secondly, That King* Ioas *in Mat. 1. and* Simeon *in Luk. 3. are all one man. Thirdly, That* Ioachaz *a younger Brother, was made Father to* Ioakim *two yeares his elder. Fourthly, That* Salathiel *was the naturall Sonne of* Iechonias, *notwithstanding Gods Oath, that he should die childlesse. Ier. 22.*

But to cleare the holy Genealogie *of* Iesus Christ, *from these, and many other grosse errours, it will not be amisse, first to lay downe a briefe Table, to reconsile* S. Matthew *and* S. Luke: *which shall begin no higher then* Dauid; *because the maine errours, are chiefly found in his posteritie. And after this, shall follow a more large Table of all our* Lords Fathers, *with briefe obseruations vpon their Names; which shall be layde downe in their true distinctions, and with notations agreeable to the* Ebrew, *and to occasions, holden fitte to giue them names at their birth times: And herein we may consider the wonderfull prouidence of God, closely disposing their Names, to that which in Storie should be most famous: For it is euident, that the Names of our* Lords line, *were sagely giuen by the guidance of Gods spirit, and in more wise sort, then euer any fieigner could thinke vpon; as the discreete Reader may easily discerne, by the correspondance of their Names, which abridge the Holy Story. The* Syriaq; *or* Chaldy, Arabiq; *and* Ethiopian, *are as* Ebrew.

H. Broughton.

A BRIEFE TABLE, RECONCILING S. Matthew and S. Luke: with Notes to cleere them from the errors of some, aforenamed.

Matth. 1.	DAVID.	*Luk. 3.*
		NATHAN.
		Mattatha.
		Mainan.
		Melea.
		Eliakim.
		Ionan.
		Ioseph.
		Iuda.
		Simeon.
		Leui.
		Matthat.
		Iorim.
		Eliezer.
		Iose.
		Er
		Elmodam.
		Cosam.
		Addi.
		Melchi.
		Neri.
		Salathiel.
		Pedaiah.
		Zorobabel.
SALOMON.		
Roboam.		
Abia.		
Asa.		
Iosaphat.		
Ioram.		
[a]Achaziah,	These badde 3. and worse *Iehoiakim*, which were kild for euill ruling, S. *Matthew* omitteth.	
Ioaz.*		
Amaziah.		
Ozias.		
Ioatham.		
Achas.		
Ezechias.		
Manasses.		
Amon.		
[b]Iosias.		
[c]Iakim, *or* Iehoiakim.		
Iehoiachin, *or* Ie-chonias.		

a They are greatly deceiued, that end Salomons house in Achaziah, & bring about 600. errours into ỹ Genealogie: Besides, they deriue our Lord from most wicked folke; though he honoured all his true Fathers with ỹ gift of fayth, being the roote of goodnes, whom we are to follow in the honouring of our Parents, and can not goe before him.

b Whereas Iosias begetteth Iechonias and his brethren, Math. 1. vnderstand by brethren, cousins: That Iosias the Grandfather, begat vnkles to Iechonias, as Tzedechias is called his brother. 2. chro. 36. 10. but he was properly his vnkle, and brother to his father. 1. chro. 3. 15 2. king. 24. 17. and he is also his sonne for succession. 1. chro. 3. 16.

c It is a wonderfull thing that any man of learning, should be so much deceiued as to make Iehoiakim an elder brother and the naturall sonne of Iosiah) to be the naturall sonne of Ioachaz, who was two yeares his younger: as the text it selfe doth plainely shew. 2. kink. 23. 30. 2. chro. 36.

*It is a great errour of many, that make this *Joaz* and *Simeon* in Luk. 3. to be all one person: for *Simeon* there, is the son of *Iuda*, and *Ioaz* here, is the natural son of *Achaziah*, (for *Salomons* house did not end in *Achaziah*:) as we are taught by fiue plaine testimonies of scripture, 2. king. 11, 2. 13, 1. 14, 13. 1. Chro. 3. 11. 2. Chro 22. 11. 23 3.

*Abiud. *He was also called* Mosollam, *1.Chr.*
Eliakim.
Azor.
Sadoc.
Achim.
Eliud.
Eliazar.
Matthan
Iacob.
Ioseph. *Hee should haue been King, if Tirants would haue giuen all men their right: and so our* Lord *(his sonne by Lawes esteeme) had been King of the* Iewes: *But would haue it in no other right, that his heauenly Kingdome might be knowne.*

3. That is, Yet shall be called in Salem (and so Naasson named Salmon, in this sence.) The Crowne belonged vnto him, and to the rest: and although Heathen kept them from it, yet they were setled in the Salem of a better kingdome, for euer & euer. Dan. 7. 18.

)Rhesa. *Hee is also called* Ananias, *1.Chro.3. A remembrance of* Annanias *the noble martir, the glory of men, that quecched the fire: he was fitly tearmed so, a father to Christ, that quencheth Hell fire, from burning his seruants.*
Ioanna.
Iuda.
Ioseph.
Semei.
Mattathias.
Maath.
Nagge.
Esli.
Naum.
Amos.
Mattathias.
Ioseph.
Ianna.
Melchi.
Leui.
Matthat.
Eli.
Mary.
IESVS CHRIST.

In this emptie place (seeing we are in reconciling of the beginning of S. Luke *and S.* Matthew *together) it will not be amisse, to speake a litle in particular of their seuerall beginnings.*

Of S. Matthewes beginning.

S. Matthew *begins the storie of our* Lords Fathers, *no higher then* Abraham: *First, because the Land of* Canaan, *where the Kingdome should arise, was first promised to* Abraham. *Secondly,* Christ *was first promised to him in open distinct plaine words. Thirdly, he is made Father of all the Heathen, which should follow his beliefe: & the Heathen were to offer first fruites at Ierusale, as* Maimony *noteth,* Bechor. per. 4. *and so for Iewes & Gentiles, the beginning from him, is very fit.*

Of S. Lukes beginning.

S. Luke, (before he comes to lay downe the whole Naturall line of Christ) *hee doth in the first place, ioyne the end of the Old Testament, to the beginning of the New: A most heauenly worke. And heere note the very names.* Zacharj & Malachj, *end the speach of God in the old Testament: and* Zacharj *and* Malachj *(that is,* Iohn Baptist) *are the first speach of the Angell* Gabriel *in the New. So sweetly both Testaments doo kisse one another: that it is not fit for the hid Apocrhipha to come betweene, to hide and obscure their glorious coniunction.*

The

The holy Genealogie of IESVS CHRIST: Both his naturall line of Fathers which S. Luke followeth, chap. 3. And his Kingly line, which S. Matthew followeth, chap. 1. With fit notation of their names.

ADAM, Earthy. *In my Obſeruations vpon theſe firſt 10. Fathers, their notation is more largly opened.*

Seth, Sette. *Called ſo properly by fireſight, that his houſe onely ſhould continue.*

Enoſh, Sorrowfull. } *So called, for Idolatrie then ariſing.*
Kenan, Lamentable. }

Mahalaleel, Praying God. *As in ſorrowes, that is all our comfort.*

Iared, Deſcending. *Called ſo, becauſe the world went from euill to worſe.*

Enoch, Dedicated. *Meant to God: as he walked with him.*

Methuſhelah. A weapō againſt death. *Becauſe during his life, he kept off the flood.*

Lamech, Smitten. *For not til his dayes, the Fathers die; & then al ſorrowes (come to ripe hart ſmiting.*

NOAH. 10. Comfort. *His notatiō is manifeſt Gen. 5.*

Shem, A name. *His notation is opened in a treatiſe of* Melchiſedek.

Arpachſad, A healer of very ruines. *S. Luke ioyneth* Cainan *to* Arpachſad; *vvhich the*

Shelah, A Branch or Twigge. *70. firſt feigned, to delude Heathen: vvhom S. Luke followeth as a reporter, but not as a iudge.*

Eber, Paſſing: *In and out, as the branches of a tree doe.*

Peleg, A deuiſion. *In his time Tongues were deuided, and mans age halfed by*

Rew, His like. *Both liued iuſt equall yeares. 239.* (*the building of Babel.*

Serug, A principall Vine.

Nahor, Heated. *As continuing the ſtrength of the Vine.*

Terah, A ſcent. *It ſhould haue bin as that in Cant. 1. 2. but it fell out contrary.*

ABRAM, } A father high. *A name too ſtately for a mā, & therfore better changed.*
Abraham, } A father of a great multitude.

Iſaak, Laughter, or Gladneſſe.

Iacob, A ſupplanter. *Called alſo,* Iſrael, Mightie with God. *Heere begin-*

Iudah, Prayſe of God. *neth the diſtinction of Iewes from Gentiles.*

Phares, A breach maker. *By occaſion at his birth.*

Hezron, The middle of ioy. *He was borne in the middle, betwixt the Promiſe*

Aram, High. *Though borne in baſeneſſe, in* Egipt. *and the Lambe.*

Aminadab, A noble people. *Though baſe in Egiptian eyne: all good are* Aminadab, *in Cant. (vvhere the Latine keepeth the terme* Aminadab.

Nahaſhon, Experimenter. *He had experience of the Promiſe from* Egipt.

Salmon, Set at reſt. *(In the land.)*

Booz, In him ſhal be ſtrength. *That appeared, when old* Booz *begat* Obed.

Obed, A ſeruant. *A ſtay to his old kindred.*

Iſhai, Subſtanciall. *Though baſe in* Sauls *eies; yet he is honorably mentioned a Father of* Chriſt: *The root of* Ieſſai.

DAVID, **Beloued.** (*Now for the Naturall line, looke to Nathan.* ☞

Bathſeba, **The daughter of oath.** Kimchi thinketh that Dauid ſwore that her Son ſhould reigne, whē her name was but Bath-ſhuange (a noble daughter) and was changed thereupon into Bath-ſhe-bange.

Salomon, **Peaceable.**

Roboam, **The inlargement of ỳ people.** *Though it fell out otherwiſe.*

Abia, **My Father is** Iah, **God.**

Aſa, **Healing.** Syriaq; : *It fell out fit, in his ſeeking to Phiſique.*

Ioſaphat, **The Lord is Iudge.** *His name is vſed appellatiuely in* Ioel. *for Gods* (*iudgement.*

Ioram, **God is high.**

Achaziah, **God catcheth.** *As he did him indeed,*

Ioas, **Deſperate.** *And ſo he had bin, but for* Iehoiadah, *that ſaued him frō* Athaliah.

Amaz-iah, **Strong in God.** *He vvas ſo in his ovvne conceit, as* Ioas *king of* Iſrael *telleth him: But* Ioas *his father in* Barachias *dayes, gaue him a name, that might haue kept him from* Edoms *Gods, to cleaue vnto God, that made him conquer* Edom.

Vziah, *or* Azariah, } Iah-God **is my ſtrength.**

Io-tham, Iehouah **is ỳ perfect.**

Achas, (God) **catcheth.**

Ezekias, **My ſtrength is** Iah-God. } *And ſo he vvas againſt* Zancherib: *but vvhen he began to boaſt in his vvealth, as his ſtrength, then he is told, that his poſteritie ſhall ſerue in* Babels *court.* Eſa. 39.

Manaſſeh, **A cauſer to forget:** *The former ruines of* Iudah; *but he cauſed more.*

Amon, **A Nurſe.** *But he nouriſhed Idolatrie.*

Ioſias, **My ſtrength** (zeale) **is** Iah-God. *So named whē Ieroboā fell to Idolatry.*

Iehoiakim, **God will ſtablish:** *The ſeat of* Iudah, *though* Babel *captiue it.*

Iehoiachin, **God will ſettle.** *The Infidell* Iehoiakim *gaue him that name in diſgrace of* Ieremie, *telling of the Captiuitie: But God reuenged it; for in him,* Salomons *race ended, the Crowne ſubuerted, and the Diadem was caſt away: Then his race fayling, they were to ſeeke an Heire of the next of kin; And that was* *Salathiel ☞ *the naturall Sonne of* Neri, *of the line of* Nathan, *the brother of* Salomō, *(for from him by right, was to ſpring the ſucceſſors of* Iudahs *Kingdome:) So that* Salathiel *the naturall ſonne of* Neri, *in ſucceſſion of place, is called the Sonne of* Ieconiah, *1. Chro. 3. 17. who had indeed, no ſonne by naturall propagation, but dyed childleſſe, Ier. 22. 30. And yet in right of the Kingdome,* Salathiel *ſucceeded him as Heire. And in that ſence* S. Matthew *doth ſay,* Iechonias *or* Iehoiakim *begat* Salathiel. *Math. 1. 12.*

Marke the woonderfull prouidence of God in this Familie, that all this while, nor after, for the Kings line, they neuer named two by one name; becauſe it would much haue troubled mens memorie: as the nigh names Iakim *&* Iachin, *haue troubled Greekes and Latines exceedingly, taking one for the other.*

The

The line of *DAVID* by *Nathan*, is called the Holy seed. *Esa.6.13.*

NATHAN, is Salomons brother of Bathsheba. 1.*Chro.*3. *Giuen (God) hath giuen. *The Prophet* Nathan *told* Dauid *of this speciall Sonne: and after the Prophets name he was to name the Child of whom* Christ *should come. Againe,* Nathans *sonne* Mattatha, *hath a name of the same force, to cause better marking: as twise also* Matthat, *and twise* Mattathia. *All call to marke* Nathans *name & case. A principall matter.*

*. In these regard stories and sentences of faith, from the Patriarkes: as Ioseph 4. times. Simeon once (Semei also is of the same notation) Leui twise, Eleazar twise, Iuda twise. The often repetition of like names, sheweth that the line was not

Heere to the crowne, whilst they named them other wise then they did in the crowne line,

*Mattatha, **A Gift:** *As euery Child is for the Parents.*

Mai-nan, **Waters of breeding.** *Belike the mother bore many other childrē, or the*

Melea, **Full.** *That seemeth to be giuen by like occasion.* *familie was populous.*

Eliacim, **God can settle.**

Ionan, *It is all one with* Iohn } *In the Greeke.1.Chro.3. or after the tongue of* Ismael, *much neere* Isaaka. *So it is in the Arabiq; translation (in the secund* Ioanna.)

Ioseph, **God will adde.**

Iudah,2. **Praise of God.** } *They name not their children by any younger Patriarke then* Iudah, *except by the worthy* Ioseph.

Symeon, **Hearing.**

Leui, **Coupled.** } *The onely named after the Patriarkes. In Genesis their notation lieth.*

Matthat, **A Gift.** *As* Mattatha, *and* Nathan.

Iorim, **God will make high.** *As* Ioram.

Eliazer, **My God hath the strength.**

Iose, **Saluation.** *As the Æthiopia* } *translation followeth the Ebrew terme with the letter Ain in the end: which later Greeks omit, & the Ierusalemie, & the other Talmud*

Er, **God is vigilant.**

Elmodam, **God measureth.** *A memorie of* Iohans *familie.*

Cosam, **Foretelleth:** *Or all one with* Chusan. *A memorie of the Aramite* Chusan, *for some high cause; as that* Manasse *or* Amon *were new* Chusans.

Addi, **My Ornament:** *As any good child is to his parentes.*

Melchi, **The King is mine.**

Neri, **The Candle is mine.** *As* Dauid *is called* Ner (*Light of Israel. 2.Sam.*

*☞ } *21.17.) they knew by Sop.1.8 that* Salomons *race should faile, and theirs be heires to* Dauids *Throne.*

*Salathiel, **Asked of God.** Samuel *and hee, are of one notation.*

Pedaiah, **God redeemeth** *(from Babel.)*

Zorobabel, **A sanner of Babel.** *This name glaunceth at* Babel *the Golden head beaten to dust. Hee was in* Babel (*as* Mercerus *well gathereth upon* Aggi) Shæshbazar, *thearefull in sorrow (of Babel.) A name not dangerous, as the other was in* Babilon. *Ezra.1.*

Rhesa. ☞ (Abiud ☞* } *Looke to these marks on the other side.*

Zorobabel *had sonnes,* Abiud & Rhesa: S. Luke *prosecuteth the line of* Rhesa *vnto* Eli *the father of* Mary. *And* S. Natthew *followeth the line by the other brother* Abiud, *vnto* Ioseph *th. husband of* Mary: *So that* Ioseph & Mary *came both of the seed of* Dauid *by the line of* Nathan. *There is no disagreement therefore found betweene* S. Matthew *and* S. Luke, *but either of them haue described aright the true Genealogie of* Christ. S. Matthew *the Kinges line,* S. Luke *the Fathers.*

Rhesa

Zorobabel. } S. Luke followeth this line by *Rhesa*, being the Fathers line, and Saintes of the high Trinitie. Dan. 7. 18.

* Abiud

Rhesa,	The head. *Though his brother Abiud was the father glory, as heyre.*
Ioanna,	The grace of God. *A memory of the famous* Iohn, Iehoiadah, *or* Barachias.
Iudah,	Prayse of God.
Ioseph,	God will adde.
Semei,	Hearing. *All one with* Simeon.
Mattathias,	A gift of God.
Ma-hath,	Broken.
Nagge,	Light.
Esli,	My prayse or glory.
Naum,	Comfort.
Amos,	Strong. *So was* Esayes *father called: or as* Nahum, *so* Amos *may be after the name of* Amos *the Prophet.*
Mattathias,	A gift of God.
Ioseph,	God will adde.
Ioanna,	The grace of God.
Melchi,	The King is mine.
Leui,	Coupled.
Matthat,	A gift.
Eli,	Ascending. *As in his daughter & her son, the degree was highest.*
Mary,	High, or from bitternes of the sea. *A memory of* Moses *sister.*
IESVS,	A Sauiour: *Being sonne of* Mary, *of* Eli, *of* Adam, *of* GOD: *and so both God and Man.*

As all good children are to their Parentes, of Chathal *a Chaldie tearme; as now* Iudah *spake Chaldy. ch. or ceth. is commonly omitted of the Greekes.*

S. Matthew *followeth this line by* Abiud, *being the Kings line.*

The most of these names are of notation, arguing comfort against the *Persians* and *Greekes*: And they are called in *Daniel*, The Saints of the high Trinitie, who shall possesse a Kingdome for euer and euer. Dan. 7. 18.

* Abiud,	My father oweth the glory, *(Not the Persians.)*
Eliacim,	God will stablish.
Azor,	Strength.
Sadoc,	Iustice.
Achin,	I will settle. *That word is in Psa. 89. vers. 5. in the Ebrew text,*
Eliud,	My God hath the glory.
Eliazer,	My God hath the strength.
Matthan,	A gift. *Now when* Iudah *cast off the Greekes, the names are of other matter.*
Iacob,	A supplanter.
Ioseph,	God will adde.

These names are taken from Psal. 89. which handleth the state of Christ *his Kingdome: as these men felt it not earthly, but spiritually.*

Remembrances of old comfort in Egipt, and the first of the Kings line, that are named after their Fathers. They now end Israels line with two the most famous names.

Who was the Husbande of Mary *the Mother of our Lord* IESVS CHRIST, *who being to be holden* Iosephs *sonne, by all Law was borne King of the Iewes. That he acknowledged,* Pilate *graunted; and the Iewes could name none but* Cæsar, *to hinder his right. Also, the Starre declared thus much; and* Herod *sought one borne a King. And after that he had confirmed the covenant for many, Dan. 9. then he is made Heire of all, ouer all powers in this world, and in that which is to come.* Amen.

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